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The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
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nities of Believers in 1816. Re-written by
Henry C. Blinn.*

Mother Ann and the Elders,
return to Harvard.

Soon after the sad termination of the visit to the town of Petersham, Mother Ann and the Elders returned to Harvard for their home, and from that place made occasional visits to the Believers in Shirley, Woburn and other places, confirming them in their most holy faith. The opposition in and about Harvard continued to manifest itself and frequently brought severe sufferings upon the Believers. Threats were made by secret as well as by open enemies and individuals were subjected to abuse, such as stoning, pilfering, cheating, mocking and other acts of meanness, and yet no general persecution had been experienced.

As the gospel increased and the testimony of truth prevailed, those who were opposed began to be more and more alarmed. Anti-christ could not

endure a religion which threatened the destruction of the foundation of his kingdom. He could not allow so many of his subjects to pass from darkness to light, by converting them from the error of their ways.

As the Believers were averse to wars and fightings, and as this principle had been inculcated by Mother Ann and the Elders, it was conspicuously brought forward as a suspicious evidence of their hostility against the best interests of the public.

Through pretence of fear for the safety of the country this was made the foundation for a general alarm, and measures were taken to prevent the apprehended danger. The worldly wise men finally decided that Mother Ann and the Elders must be driven from the town of Harvard. Arrangements were accordingly made and in January 1782, a captain of the militia with a company of men presented themselves before the residence of the Believers, and there received orders to drive the Shakers from the town unless they would promise to leave by a specified time. On the arrival of this lawless gang, the Believers were assembled for worship in the Square House. The militia were stationed around the dwelling, with clubs poised on their shoulders after the man-

ner of muskets, evidently thinking that by this maneuver they could frighten the Believers.

The captain at once obtained peaceful admittance into the house, and with a show of authority, requested Mother Ann and the Elders to leave the town. Mother Ann replied, "I expect to go to-morrow, if it is God's will."

"Very well," said the captain, "if you are going so soon as that, I shall let you alone."

Soon after this, while taking his leave, he again promised not to molest her, as she was going away to-morrow.

"Yea," said Mother, "I expect to go to-morrow, if it is God's will, and I shall return the next day, if it is God's will."

The captain left the house to join his company. During this interview, several of the soldiers had entered the room where the family were engaged in worship. Some of them manifested an unbecoming rudeness by entering the apartments where they were not welcomed. The Brethren zealously defended their home as best they could from the advances of such a lawless class of men.

Daniel Wood who stood guard, before one of the doors, was abusively treated by a violent man in the company. He was beaten over the head with a club and left helpless and bleeding profusely. The captain on seeing this made inquiries into the cause, "One of your men did it," replied Daniel. The captain ordered his men to leave the house immediately. They soon passed out and the whole company left the place without offering any further abuse at this time. The next day Mother and the Elders went from Harvard, but re-

turned again in a few days to see the Believers at the Square House. As they had been so unkindly threatened for some time and disturbed with mobs, and feeling that their way was nearly hedged up for usefulness in Harvard, they were brought under severe suffering of soul. Through the ministration of the spirit they were warned of God to leave their home in Harvard, and at once assembled the Believers, and encouraged them to remain steadfast and faithful to the cross of Christ.

This was a day of deep tribulation. Strong hearts were bowed in sorrow. Men who for years had bravely battled with carnal weapons against the enemies of their country, and who gloried in the salvation which their own arms had wrought for the nation, had now laid aside all their weapons of war that they might "put on the whole armor of God, and be able to fight against the powers of darkness." They were learning a Christian experience. "My kingdom," said Jesus, "is not of this world, therefore my soldiers will not fight."

The assembly were all on their knees in fervent prayer for protection. Mother Ann was in prayer with her children. "I should be willing to die," said she, "and go to our Lord and Christ, if you could do without me." All well knew that she was called of God to preserve her life that she might do good to the whole household of faith. This was an effecting and sad season for all, and many of the Believers, at this time, consecrated anew their lives to God.

After the last farewell was spoken, Mother Ann and the Elders and Mary Partington journeyed as far as the resi-

dence of Zacheus Stevens. Early the following morning the mob came to the Square House and were sadly disappointed in not finding Mother Ann and the Elders. The leader of the company ordered a barrel to be placed by the door of the dwelling, upon which he called the Brethren and Sisters, one at a time, for examination; that he might be able to gain some information concerning the Believers who had left Harvard.

The mob then proceeded to the home of Isaac Willard and began to search his premises. Isaac did not stand in fear of this lawless crowd and forbid them to open a door in his house, or they should suffer the full penalty of the law. They quite well understood the man with whom they were dealing and soon dispersed.

Mother Ann and the Elders proceeded to Enfield, Conn., and arrived at the residence of David Meacham, on the first of March. At this place they were obliged to pass through new scenes of suffering. Many Believers called to see them, and also many strangers. The ministration of the Elders was for the encouragement of all who had received faith in the gospel work. While this word of God was being received with joy and zeal by the Believers, it did not fail to awaken the jealous fears and arouse the persecuting spirit of the workers of unrighteousness.

By a preconceived plan a mob of two hundred men and boys stood before the house of David Meacham, under the direction of a militia captain, by the name of Bush, and a lieutenant named Terry. The captain ordered Mother Ann and the Elders to leave the town

within one hour or they would be carried out by force.

Elder James Whittaker addressed the company as follows, "We came to this place peaceably, to visit the Brethren and Sisters, but since you have judged yourselves unworthy of the gospel of Christ, we will go to some other place."

As it was considered prudent to leave Enfield, the Believers passed on to the ferry, some eight miles distant, followed closely by the mob. On their way to the ferry, Mother Ann and her companions realized that they were surrounded by a host of angels, which so encouraged them, that they broke forth in songs of praise and thanksgiving, while their wicked persecutors followed on in gloomy silence.

As they were passing through a village near the ferry, a noisy rabble gathered and mingled with the mob, using very threatening and abusive language. At this instant a young American officer who was on the main street, observed the mob and on inquiry was informed that they were driving the "elect lady" and her followers out of the town. The officer was well armed, and mounted on a spirited horse. He was an entire stranger to the Believers, but he saw that they were peaceable and were patiently enduring the insulting language of the mob without making any reply.

He immediately rode to the side of Mother Ann's carriage, and accompanied her to the ferry. He seemed to have no fear of the mob, and after speaking to Mother Ann very kindly conducted her to the boat, assuring her that she should not be harmed. The wonder-struck mob who had a short time before been so liberal with their

threats, were suddenly, as quiet as though they had been paralyzed. As the boat was pushing from the shore, the bravaio spirit welling up in the breast of one man he relieved himself by this speech.

“Duty First, Pleasure Afterward.”

ANNA WHITE.

THE above quotation is frequently given as an incentive to labor. And were it not for the relation the one bears to the other, it might seem too imperative and demanding.

If “there is a time for everything under the sun,” that is good and true, then is there a suitable time for every employment and for recreation, and for the expansion of every faculty of mind and body, as well as for the development of those higher faculties that tend to unfold the spiritual part of our being.

If we in our researches after truth “seek first the kingdom of heaven and its righteousness,” and find it, then are we sure of a home that is eternal as the heavens, we are sure that our souls’ needs will be amply supplied, and sure of the added promise of shelter, food and raiment, those creature comforts of which the Father knoweth and provideth.

By a strict adherence to Christian principles, which include the daily cross and self-denial over the inbred passions and propensities of nature, duty becomes sternly requisite, and to the natural instincts there seems no beauty or comeliness in it. Viewed from this standpoint, the way of righteousness is not only narrow but rough and craggy. Mountains high surround us, vallies low must be traversed, rivers deep and cur-

rents rapid we must ford, until the feet become sore, the hands heavy, the head weary and the heart faint.

Where then, may be asked, is the pleasure and the satisfaction derived by the observance of a principle that involves such rigid discipline? We answer.

The first and most essential thing, is to secure a relationship to God—the fountain of all truth and goodness—whence alone permanent happiness proceeds; or in other words, find our heavenly Father and Mother from whom we have wandered, and against whom we have sinned. And as there is an innate desire in every human soul for something spiritual, and a general belief in immortality and eternal life, the return to God will eventually succeed. And as reconciliation ensues, through confession and repentance of sin, so happiness follows in its wake, peace flows like a river, joy springs up in the soul, light breaks forth as the morning, while purity and love shed their hallowed and saving influence. When this condition is attained, the duties of life yield pleasure be they light or arduous; the one being so interblended with the other, that it is difficult to separate them.

It would be well to heed the injunction of the wise Preacher of olden times to “Fear God and keep his commandments, for this is the whole duty of man.” And in connection with the above, to likewise remember the apostles reproof, “She that liveth in pleasure is dead while she liveth.”

Mt. Lebanon, N. Y.

Unless the Lord is with you all your efforts are vain.

Do not reckon anything your own that can be given away.

PRAISE AND THANKSGIVING.

R. A. SHEPARD.

"PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord." Psalm, cxiii. Is it not meet, that we give praise to the "Giver of every good and perfect gift?" To whom, we owe everything, "in whom we live, and move, and have our being?" Ah yea, it is meet, that we should do this. We were "made a little lower than the angels;" having power to reason; gifted with superior intelligence, above all created things on earth. Shall we silently pass on our way, receiving all these gracious gifts as though they were our right? O nay, shall we not rather give praise, and thanks, for the countless blessings bestowed upon us? Surely, praise and thanksgiving, shall go hand in hand with our petitions for still more blessing. Our hearts are continually desiring protection, and care. But, are we as ready to give thanks for the mercies daily received from the "Great All-Father?" Will not the truly thankful heart, sometimes, overflow in praise, and give thanks to God? "Bless the Lord, O, my soul," for all His benefits; yea, bless Him. Humbly bowing before the throne of grace; grateful for the manifold mercies vouchsafed to us. Not only the blessings of every day, but also for the merciful preservation, from the wages of war, and pestilence, the fury of the elements; the dreadful calamities which have filled the land with death, sorrow and destruction. O may we walk softly, humbly, before Thee, our God; and bless Thy holy name, for all Thy loving-kindness.

Canterbury, N. H.

CHRISTIAN VIRTUES.

SARAH J. BURGER.

Truth to the heart in love reveals
The way from error's night,
And gilds the life with noble deeds,
Choice gems of heavenly light.
Hope lifts the curtain of the mind,
Till virtue's dawn is seen;
Her glow is like the morning sun
Upon the meadows green.
Love is the light-house to the soul,
Lumed with the lamp of *Peace*,
Where joy and lasting happiness
Bid gloom and sorrow cease.
Mercy her purple clusters yield
A harvest rich and rare,
Inviting souls to drink the wine
Of life abounding there.
Humility where art thou found?
Close by some lowly stream,
Where fancy ne'er would hie for rest,
Or cast a shadowy dream.
And *Meekness* by her side is found,
With *Charity* and *Prayer*,
And these combined will stay the hand
Of sordid want and care.
Uniting these with *Faith* and works,
What noble gifts appear
Within the temple of the soul,
Ripe fruit of toiling years;
And cherished in the heart for good,
They'll bear the victor's palm,
While angel joy shall flood the soul,
And heaven's holy calm.
Mt. Lebanon, N. Y.

NOTE.

JAMES S. PRESCOTT.

WHAT a sweeping declaration that was for an apostle to make, "We know that we are of God, and the whole world lieth in wickedness." 2 John v., 19. Why? Because he abstained from that forbidden "tree" which in the beginning God commanded, "not to touch" until further orders; and which the whole world is most eager to grasp, consequently is now suffering under its penalties.
North Union, Ohio.

NOT FAR.

AGNES E. NEWTON.

Not far from the soil of sin
Though white thy robes to-day;
Not far from the dang'rous path
Where the feet of many stray.

Not far from Virtue's dwelling
The snares of sin are set;
And near the peaceful harbor
Fierce tempests may be met.

Not far from light the darkness
Obscures the Christian's sky;
Not far from good the evil
Is ever lurking nigh.

Not far O Christian traveler
The goal thou long hast sought;
Not far the priceless treasure
Which ne'er with gold is bought.

Not far is Heaven's portal
Its pearly gates ajar;
Near is thy home immortal
Its glories not afar.

Not far the song of triumph
"The world I've overcome;"
If thou wilt all surrender
To-day, is vict'ry won.

Not far the good nor evil
The broad or narrow way;
But near is strength and courage
Our safety, watch and pray.

Not far O Christ our Savior
Be from each struggling soul;
Thy cross shall be our refuge
Thy law, our lives control.

Canterbury, N. H.

[THE following letter was written to a Lancashire friend in England, in Oct. 1886, and published in the Manchester, England Guardian. Ed.]

Mt. Lebanon, N. Y.

DEAR FRIEND:—Your welcome letter was received. Undoubtedly you are, like myself, full to overflowing, doing all the good you can. I suppose we must all be content when we are doing our best, whatever the result. We can write

and speak the word of truth given us for the time being. If it be only as a grain of sand, we know that the whole mountain of truth is composed of an aggregate of such sands. Hepworth Dixon warned me that the English people could not be moved like Americans. Yet they would have filled two St George's Halls—the Spirit helped us. I was well satisfied with my reception.

When in Manchester I saw the stone prison in which Mother Ann is said to have been imprisoned for Sabbath breaking—disturbing a National Church-and-State religious meeting. I have no doubt but that they acted with strict legality, as she did not fail to give them just occasion. She was a Breaker and a Shaker, and she accepted the consequences as opposing a system, not the ministers of a system. The progress which has been made in England in vegetarianism since I was there is, I think, marvelous. There was then not a restaurant where you could procure a Christian meal. Now I am informed by an English friend who with his family have just closed a four week's visit at the North Family there are vegetarian restaurants in the cities and towns of England. There is not an equal of that in America. Yet a very great change is going on slowly in this country. At almost any first-class hotel you can get oatmeal and what they call brown-bread—Graham bread, &c.,—but I do not know of a place in America where you could procure a loaf of genuine whole wheaten flour bread, unleavened, except in the North Family at Mt. Lebanon, Shaker Village, where I reside. Between the bread we make and what the hotels furnish there is as much difference as between English Christianity,

with its marriages, private property, and war, and Primitive Christianity, with its celibacy, community of goods, and non-resistance.

On the date of this letter I will be seventy-eight years of age. I write this without glasses. I have been in this village fifty-six years, and fifty-six years of that time I have been a strict vegetarian except that I have used eggs and milk sparingly. I hope to finish my course on earth harmless and undefiled by unclean animal food. When I come to England I hope to find some who are prepared to found our order there permanently, and to establish the second of the seven cycles of Shakerism, adding to the faith of the first cycle the virtues of land limitation—not owning any more land than the members can cultivate without hiring; vegetarianism—not keeping any more animals than are absolutely necessary; and physiology and hygiene—their food being their medicine, sickness and disease being relegated to the outside order, death being the simple process of eternal sleep to the body. When I do go to the spirit land it will be to help to prepare a place for my friends. All men and women who are working for the good of others according to the degree of light with which they are blessed—all such are my friends; and in my Father's and Mother's house—the spirit world—there are many mansions—spheres—enough to accommodate every degree of human travail. It is a ladder whose rounds reach from the bells to the heavens, on which the angel messengers descend and ascend continually.

David was a "man of blood." If a man "after God's own heart," was it not the heart of the "God of Israel"—

the Lord of Hosts of fighting men and women. "Even David hath not ascended into the heavens"—the Christ heavens. Do you not think when such men of blood as David and Joshua, Cyrus, Alexander, Cæsar, Alfred, William the Conqueror, Cromwell, Nelson, Wellington, Napoleon, Washington, Grant, and their fellow-criminals, their Marshals, are waked up to see that they have been great on earth—great murderers—that they will call upon the rocks and mountains to hide them from the face of Quakers and Shakers—non-resistants? When under conviction for sin they desire to find a relation to the Prince of Peace—Jesus—and to the peaceable kingdom of the Branch—Ann Lee—to the first and the second appearing of Christianity upon earth, these once mighty men will be mightily tormented, and they will seek to undo what they have done. They are the powers of the world to come, they founded all the nations and governments of earth in blood, in and by force, in the divine right of kings and a birthright aristocracy. The American revolution was an earthquake to all human governments; its authors and instigators proclaimed Right in place of Force. Paine, Jefferson, Franklin, Washington, &c., opened a new epoch when they declared that human beings were born "free and equal—endowed with inalienable rights," most of which rights the misnamed Republic has deprived the people of up to this time. All women are disfranchised to begin with. But the Fathers said "the American Government was not a Christian Government." That was a good deal. The Church was got rid of. Then they said, "The people are sovereign; they are the source of all power."

In the end the American Government will be "a new earth," the Shaker Order "a new heaven." Then "thou shalt not kill" will be the First Commandment. Hitherto American statesmen have killed and eaten animals. Therefore they have not ceased to kill and destroy each other. You are inspired by those men from the spirit world to begin at the beginning—to cease to kill and eat animals. If the landlords of England should become vegetarians they would restore the land to its owners—the people. They would desire to raise and nurture human beings in place of rearing wild beasts and birds.

Ill fares the land, to hastening ills a prey
Where beasts are nourished and the men decay.

I sat down to write a few lines when I began, and I am covering two or three sheets. Please excuse my runaway thoughts and the multiplication of many words.—In much love.

F. W. EVANS.

THE FIRST COMMAND.

As far back in the history of this country as 1850, a class of persons at the North who were very anxious to soothe the slaveholders of the South and save the Union, could find no—to them—stronger and better way to do it than by taking as authority the Bible, and from its pages attempting to prove the God-given foundation of slavery; and to do it they selected these words; "cursed be Canaan: a servant of servants shall he be." They did not turn the pages of the book and read, "Undo the heavy burdens, and let the oppressed go free and break every yoke." And to further fulfil their constitutional obligations, they insisted that in accordance

with New Testament teachings fugitive slaves should be returned to their masters, or rather, owners, and cited Paul's example in sending back Onesimus to Philemon. But they did not quote Paul's words "not now as a servant, but above a servant a brother beloved."

In short, they used such portions of the Bible as to them seemed to sustain their position, never for a moment looking at the other side of the case. Indeed, to them there was no other side. Somewhat analogous it seems to me is the position of those who criticise the Shakers on the "letting the world run out" subject. They tell us that the "first command" given to man was to "multiply and replenish the earth," and they forgot to add, "and subdue it." Taking it for granted that the record is correct who was that command given to? Adam. When? After he had become corrupt and fallen from his high estate, his condition of purity? Nay! it was given, if at all, when he was in his innocence, and it meant obedience to law. Replenish the earth in compliance with law, bring perfect beings into this world, those who having been lawfully begotten have the right to their inheritance. Did Adam obey? Nay, not till he had become corrupt and then he—like our modern Adams—multiplied, and when he brought his work to fruition his first son became a criminal by murdering the second. Is bringing law-breakers into existence complying with the first command? What did the "subdue it" mean? Would it be unreasonable to say that it meant subdue all and every tendency in yourselves to use your procreative powers except in compliance with law, subdue that part of your nature which may be dormant but which nevertheless is

within you, and having subdued it and being fitted by that experience to obey the command, do it in order and consistently. How willing people are to comply with law when it suits their own purposes! How anxious to comply with it *as they understand it*; and they understand it as their selfish, lower, animal instincts would have them understand it.

Is it to be presumed that men and women marry so that they may yield obedience to what they designate as the "first command?" Not at all. They marry because they can legally do what if they did not go through a marriage ceremony would be criminal in the view of human enactments. For the higher law they have but faint regard. Marriage as a rule is simply a thin veil of legality thrown over the indulgence of lust; and when that is satiated the parties tire of each other, and the most trivial means are used to give employment to lawyers and the divorce courts. I would like to have any candid person say how many out of every 1000 marriages are contracted for the purpose of *solely* complying with "the first command." I think if he struck off the three ciphers and used the remaining numeral for his reply he would be nearly correct. Indeed a large proportion of persons who marry (so results show) seem to aim at the avoidance of obedience to the "first command."

How many of the fifty-five millions of people in the United States to-day came into existence in compliance with law? The number is incontrovertably small, and the millions are here to-day as the result of *violated* law. Lust brought them into existence, and thus drunkenness, robbery, murder, licentiousness, dishonor and corruption in all its hydra-

headed forms fill the land. When men and women marry solely for the purpose of complying with the "first command" and bring a pure, elevated, untainted race into the world, a race that will ennoble life, and cease to marry for the reason that Paul wrote, that "it is better to marry than to burn," then and not till then let them criticise the Shakers for advocating and living a life which to the benighted and contracted vision of the worldling means only "letting the world run out." When mankind become honest, temperate, unselfish, chaste; when men "cease to do evil, and learn to do well," in short when all men turn into and walk in the Shakers' path, which is the path that Jesus trod, *then* if utterance is given to the thought that the human race will die out, it will be time enough to frame a fitting reply.

A.

Canterbury, N. H.

Testimony of PRUDENCE HAMMOND.

IN my youthful days I often felt greatly exercised in mind about a future state. The exercises of my mind were more than I could express to any one. I knew I daily lived in sin, and could find no way out. I often prayed to God as well as I knew how, but found no releasement. These exercises increased upon me as I grew older, so that at the age of nineteen, which was the time of the great revival in New Lebanon, I was exceedingly wrought upon; but I could find no way out of sin, nor could I find any one that could help me or show me the way out. I could not even find one in whom I could place confidence as a Christian leader, because I did not see any one who manifested by

the works of righteousness that the spirit of Christ was formed within, which I believed really necessary in order to be a Christian. I kept house for my father at that time, and though he was a professor of religion, I could find no help from him. Some would tell me I was converted and born of God, and try to persuade me to be baptized and join the church; but all this availed nothing; it would not ease my troubled conscience. I felt myself a child of wrath, and greatly feared the judgments of God.

I had been in this troubled state of mind about three years when I first saw Mother Ann and the Elders. I visited them in June, 1780, being then twenty years of age. Mother asked me if I was sick of sin. I told her I saw no way out of sin. She repeated the question, "Are you sick of sin?" I knew not what to say. She turned to some who were present and said, "This young woman is sick of sin." Then turning to me, she said, "You can find no way out of sin till you confess your sins." She then told me of some circumstances and mentioned a number of the transactions of my childhood and youth, which I knew it impossible for her to know but by divine inspiration. I said within myself, "Is not this the anointed?" Here I felt that I had found somebody that could help me, and show me the way out of sin; and truly it proved so. I found no deception nor witchcraft here—nothing but the plain and honest truth, and my conscience bore witness to it. Here I found, for the first time, the image of Christ displayed in his followers; a people who manifested true godliness in all their deportment. Here I was taught to confess and forsake all my sins, as the fruits of the only true

repentance which is acceptable in the sight of God; and to take up a full cross against every carnal indulgence, and deny myself of all ungodliness and every worldly lust, and live a pure and chaste life. I confessed my sins, and felt as though I was confessing them to God in the presence of his witnesses; and I found great releasement of soul by it.

Mother bid me take faith in the power of God, that my life might be according to my faith. She said "If you will be faithful and obedient, you will never want for bread;" not natural bread, said she, "I mean the bread of life." I returned home with full confidence in her testimony, and a settled determination to maintain it. My health was restored.

At another time I visited them at Watervliet, when Mother told me the state of my own mind and feelings, just as they were, without any information from me whatever. These things were, at that early age of my faith, a sufficient confirmation to me of her spiritual sight and discernment, if I had never received any further evidence: but I have since felt too much evidence in my own soul, and had too great experience of such divine manifestations ever to have a moment's doubt. Mother was always meek and harmless in her manners, and manifested a pure and unspotted life in all her movements.

I visited Mother at Ashfield, at a time when there was a great concourse of people there, from various parts of the country, and much work to be done, especially on the part of the sisters. A little time before this I had the bone of one of my fingers broken, and it was very much swelled, so that I could not use that hand. I mentioned this cir-

cumstance to Mother and she sent word that if I had faith in the power of God, I might be healed. I immediately unbanded my hand without any inconvenience. My hand was well and remained so.

When Mother was taken from the house of George Darrow by the mob and so cruelly abused, I was there. By her direction I kept by the side of the carriage all the way to Grant's. Some of the wicked men tried to beat me off, but were not able. Mother often encouraged me to keep up, and not let my faith fail, and said, "You will not be hurt." When she arrived at the house of Eleazer Grant, the mob crowded around her. She requested them to stand off, but they refused. One man in particular was very rude and insolent. Hannah Kendall, who was with Mother, from a sudden impulse of feeling spoke with considerable energy, and said, "Go off—you are a thief and a robber." This greatly offended the man, and he swore she should prove it. Mother instantly called out, "Where is Prudence?" I stepped up to her—"Here," said she, "Hannah has called this man a thief and a robber, and he says she shall prove it." I replied, "It is the truth of God, Mother—he broke into my father's house, and stole a large sum of money." This I spoke from the immediate impulse of my feelings, for I did not know the man. But he was highly offended and struck me; and I found him to be the very man who, some time before, actually broke into my father's house, one night, and took a considerable sum of money; but was soon after detected and brought to justice. His comrades, who knew the truth of this charge, laughed at him on the spot; and

the guilty culprit soon sneaked off, and we saw him no more.

Through all the violent and abusive transactions of this day, Mother remained firm and composed; and though she was shamefully abused, and treated with savage cruelty, she bore it with patience.

During the ministration of Mother Ann I had opportunities of seeing her, and being with her a great deal. A little before she left this world I was with her most of the time, day and night, for a number of weeks; and I can testify before all people, that she was the most godly person I ever saw, in all her manners and deportment. She bore a powerful and swift testimony against all pride, lust, covetousness, idleness, extravagance, intemperance, drunkenness, and every kind of excess. She taught us that all these things, and evil of every kind must be done away; that nothing could be saved but what was of God; and she always confirmed her precepts by her own example in all things. And I can truly say, I never saw anything in her conversation and conduct, from the first day I saw her till she left this world, but what bore witness that she was led and governed by a spirit of pure godliness. One might as well try to convince me that there is no day nor night, as to alter my faith concerning Mother Ann. I know of a truth that Christ was manifested in her; because I know that I received the spirit of Christ through her ministration. I have obeyed her testimony and I have ever found the same spirit in all her successors, down to the present day.

Mt. Lebanon, N. Y.

God assisting there is nothing to be feared.

THE CLOUD LIFTED.

MARY JOHNSTON.

How very forcibly has the writer experienced the above phrase in numerous and various ways. Though young it is true in this life's journey; yet being blest with a good degree of experience in the ups and downs of Christian warfare, and realizing the blessings of a living and true faith, that God our Father and Creator, will help us through every trial, I have learned the lesson of trust and reliance upon his mercy and love. How many the obstacles that often surround us, and environ the unwary in the tangling mazes of worldliness and discouragement, leaving us in doubt, almost to despair of ever again seeing the silver lining, that never fails to break through the darkest cloud and illuminate the dreariest day. Instinct teaches us to look to a higher Power for aid and guidance in all circumstances of life. But I sometimes think we are prone to seek some other source of relief, and are thereby too easily influenced by what other people may say, to insure any of the real, true substance and blessings that are awarded to all, who are diligently seeking to be under the protection of Heaven's love. If we have received a right faith in the knowledge of God's plan for complete salvation and redemption, we shall never experience a doubt as to the validity of his word. Although we are submerged in deep waters of oppression and tribulation, let us not be likened to a certain Irish chieftain, who was receiving baptism of a worthy Baptist elder. On being plunged beneath the rolling torrent, he held up his right arm, and when questioned why he did so, replied,

"I reserve this to fight my battles with;" thus putting to naught God's promise, "that he will sustain the faithful," and imploring his mercy at the same time.

However we shall all learn sooner or later that "a little reserve and thou'lt fail surely," will prove to be true in our experience. Every cloud has a silver lining and so has every sorrow, and if we submit ourselves to the Divine Order and direction placed in Zion, and there lay the weary burden down, we shall feel at once the happy consciousness of peace and rest. What a breaking away of clouds and dispersing in the distance we shall experience; leaving a way clear for the bright effulgent rays of Divine love. What a glorious transformation that soul realizes who has "turned from darkness into light."

I feel thankful to God that I have been called to the great privilege of living this life of Christ here on earth; and may it ever be my earnest endeavor to persevere in keeping my feet firmly planted on the rock of this everlasting gospel, which will bring a sure reward to all those who will try the self-denying process.

God grant a living spirit,
May ever with me dwell;
Thy favor Lord, to merit,
And loud thy praises swell.
Pleasant Hill, Ky.

Shaker Village, N. H., Nov. 1886.
DEAR ELDERESS J:—This morning I suggested to Ida, who is sitting near me, to write a good letter to some one, to-day, with eyes open, while I would write one to your address with eyes closed. So we commenced to perform the wonderful feat. After writing two

pages in utter darkness I found that if I continued this project I might have to go hunting for the stray verbs, which I discovered on opening the eyes, had so wandered from their respective nominatives that there could be no telling what special nouns and verbs ought to dwell together; meantime some of the adjectives seemed leaping over the keen edge of the sheet in pursuit of the nouns which it was their duty to describe, and thus I revoked my promise and wrote the remainder with eyelids ajar.

Permit me to say that last evening one special text from the Gospel came vividly before me. It was this. "Let your communications be yea, yea and nay, nay, for whatsoever is more than these cometh of evil." So vividly did this appear that I fancied I could hear the glorious voice of the divine Counselor who uttered the same upon the Sacred Mount more than eighteen hundred years ago.

As the fanciful vision faded I began to recall and compare my own habits of speech therewith, in words, sentences, common remarks, and in daily converse with others.

While thus occupied the text seemed to grow into limitless proportions, and as it grew assumed a significance more positive, more authoritative than I had ever before realized. I mentally exclaimed, why, what a reformation might have gone through every Christian nation, ere this, had this one sacred injunction been regarded.

If my inference is correct, it is enjoined upon every professed follower of Christ to be careful to speak the exact truth on all occasions, about every circumstance or incident with which they are connected. That no conversation,

however common place, mirthful or serious, grave or gay, can be right according to this standard—unless true. No exaggerated statements about persons or things, no overdrawn comparisons though clothed in language however select, can find admittance within the limits of this text, for whatsoever is more than truth, cometh of evil.

Adherence to this would soon rule out all vulgarisms in speech, all slang phrases, all idle words, all careless expressions. No grammar nor dictionary could so efficiently chasten our utterances as the spirit of truth which still breathes its divine inspiration upon the reverential heart. What would become of slander, exaggeration, frivolous thoughts and imaginings, careless hints relative to A. B. or C. if in every Christian household this text was taken as a standard?

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Ia has kept her part of our morning agreement very faithfully, and has written a good letter to Eldress A. C. whom she remembers very pleasantly.

I need not apologize to you for this letter as I intended that it should seem just like home without any qualification or polish whatever.

It is just six o'clock P. M. and I must bid you a kind adieu.

Lovingly ever,
Asenath C. Stickney.

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Liberty Enlightening the World.

LUCY S. BOWERS.

It is the mission of Liberty to enlighten the world, to bear aloft her blazing torch, piercing through the darkness of error, leading the nations from shadows of ignorance to the perfect glory of righteousness and truth; and well may the people of these latter days, who have felt the inspiration of her presence, and shared the benefits of her blessings, join hands even over the great waters, to raise an illumined statue in her honor, an emblem of the future fraternity and peace of the nations.

But let us see, in part, in what our liberty consists.

America has been justly eulogized "the land of the free and the home of the brave." It is true, we live in a free country, wrested from Monarchical powers and released from despotism, in a glorious Republic formed and maintained by the people, and all the laws of the land passed and executed by the same; we say, *by the people*, not absolutely so; Liberty has not done her perfect work so long as half of the population are deprived the right of suffrage; there have been many queens in the Orient, but no woman has occupied a corresponding position with the President in the New World; but thanks be to Progress the work is advancing, steadily and surely.

We have a wonderful *Free Press*, truly the world's liberal educator; but the terrible immorality of the matter which often passes through it, is greatly to be regretted, the tendency of which is not to elevate in truth, but to enslave to evil. When will be uplifted a higher standard in literature by which all will

abide? not until there is universal goodness in the hearts of the people.

We have no chattel slaves since the Emancipation Proclamation; but as a writer lately stated, when that great deed was done, the work of emancipating was but half performed, since woman remained all but universally man's subordinate and slave, and by him considered to be little else but the playmate of ignorance, at most, only capable of running the continuous round of domestic life: not much longer will she hold her peace with these things; now is Liberty lighting her through the dungeon bars and releasing her from imprisonment.

But woman is a voluntary votary to Fashion, a ready listener to her ceaseless calls; subject to vanity and folly; not until she emancipates *herself* through her reason and common sense will she be able to rise and breathe the free air of divine truth. When man gives her justice, instead of flattery she will see the need of turning from these things to better ways of life.

We have no Fuedal System of lords and serfs as in the tenth century; but we have the millionaire and many poor, the landlord and tenant; not until the giant god *Mammon* is slain shall we have justice and equity ruling in the land.

We are free from God in the Constitution; free from the Inquisition, free from fanatical bigots who propagate new faiths by the sword; but alas! we are as far from right when in our independence we skip the bounds of conscience; too many irreverent, irreligious and infidel run the broad open road of wickedness, to ruin. Oh that God might reign in the soul and His laws be written in the hearts of His people!

We have no curfew that tolls the knell of parting day, making retirement at that time absolute; but left to individual choice, we have allowed ourselves to be the slaves of pleasure, and to revel in midnight orgies regardless of consequences to life and health.

We are free from present civil strife, but not from standing armies, who only wait for the summons to action; but still the voice of Peace is in the land constantly entreating the nations to learn war no more.

From one thing we can boast but little freedom, and that is the dire curse of drunkenness; morbid appetite insatiate has usurped control, and disease, quacks, poverty and death have followed in its wake; but behold the grand and noble army of Prohibitionists, they will yet conquer this terrible enemy.

O Liberty, lift still higher thy immortal light, shine abroad over the whole earth; let thy rays enter the dark places of voluptuous sin and habitations of evil; illumine the hearts of the people, and relieve from the shackles of false living and consequent care and crime; go to high places and destroy the insidious foes of God and goodness; shine on, reign eternal O beautiful Goddess through the long twilight; nor will thy perfect work be finished before the dawning of the bright Millennial day when all will be free indeed and in truth.

Mt. Lebanon, N. Y.

In Remembrance of Eldress Julia Johnson.

JULIA L. SWEET.

UNTO this sacred place we come
With saddened hearts, and sore
To render the last solemn rites
To one whose short life's o'er.

Whose Golden Sun in sky is set
All Silver-starred and fair,
While radiant gleamings ling'ring yet,
Bespeak a beauty rare.

The beauty of a life well spent
In service unto God,
Of Heavenly peace and sweet content
Though smitten by the rod,
Affliction's rod, which robbed her life
Of earthly bliss and health,
And made existence but a strife
Despoiled of this great wealth.

Still did she ne'er repine nor grieve,
But strove with noble aim
The bitter chast'ning to receive
And meekly bear the same.

Though sorely tortured day and night,
No murmurings ever came,
And her chaste soul enrobed in white,
Has won the victor's fame.

Hancock, Mass.

BRIEF RULES FOR HOLY LIVING.

REV. WILLIAM WISNER of Ithaca, N. Y., about fifty years ago, drew up a set of rules for Holy Living, to be adopted by the families of his parish.

We will strive to keep our minds free from every thought which we believe will be offensive to God.

We will not spend our time in foolish jesting or unprofitable conversation, but will consider the very moments precious, and endeavor to fill them up with usefulness to ourselves and others.

We will not indulge ourselves, or countenance others, in speaking of the faults of any one, unless it be with a view to do good.

We will endeavor to educate our children in such a manner as may make them most useful in the world.

We will not suffer any person, not belonging to our family, to reside under our roof, unless he will refrain from all unclean language, from Sabbath breaking, intemperance and all outward wickedness.

We will devote a portion of every day to prayer, to reading the scriptures, and to devout meditation.—*Selected.*

THE MANIFESTO.

FEBRUARY, 1887.

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NOTES.

Cease to do evil. Learn to do well.

THE loving invitation which Jesus extended to those who were privileged to hear him speak, is a beautiful representation of his humanity in that he felt a care for the poor and oppressed. His familiar acquaintance with all the burdens imposed by the ordinances of the law, as well the spirit of domination which found a place in the heart of man, allowed him to speak with the spirit and with the understanding.

"Come unto me," said he, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Learn of me! Learn what? To be meek; to be merciful; to be pure in heart. The law had been particularly careful in teaching its own form of religious life, and yet Moses under the clearest light of the Divine Presence had not yet seen the forgiving spirit that was manifested in the life of Jesus.

Take my yoke upon you. You have

worn the yoke of the oppressor. It has multiplied to you burdens of sorrow. You have borne the yoke of the law with its sacrifices and commandments and all of it has not given you a power to love your enemies. If you will take upon you my yoke, you will find that it is easy, and that my burden will be light.

With this the disciple can live as a friend to man and be able to work for the establishing of righteousness on the earth. It was the mission of Jesus to cultivate a confidence in the mind of man, to assure him that he was able to maintain a self-government, and to build up a kingdom of God among men. He did not preach to them a religion of ease and indifference, but a religion full of spiritual activity. "Seek and you shall find, knock and it shall be opened unto you." It was a gospel of good news because of its universal adaptation. It was also a gospel that demanded the whole man. "All that a man hath." To be industrious with his hands, and at the same time to give the heart in prayer to God, is certainly the Christian's rule for a successful journey to the abode of peace.

All work would make a man, a mere creature of the earth, low, groveling and selfish.

The affairs of the soul, and those of the body are so closely conjoined that the relationship cannot be severed without unpleasant results. A man filled with prayers and psalm singing, and yet slothful and negligent of his earthly duties would make a sorry Christian. In his pious idleness he would fail to establish the new earth, or to promote the spirit of righteousness.

The tendency of man is strongly toward the earth, and to the fruits of that

order of life. Instead of learning the value of the peaceful spirit of Christ, man readily falls into that state where human life, even, is not of much value, and cruelty, oppression and sanguinary wars become the ruling power.

The Israelites show very plainly to what excesses such things may be carried. The destruction of everything that breathed, and then the habitations burned to the ground. Napoleon in his wars in Europe, cut men down as the machine cuts down the grass. Life was poured out with as little feeling as water would be poured from a cask. Our puritan fathers made it a matter of business to kill all the Indians that they consistently could. The puritans denominated them heathens, and concluded that God had fore ordained the redskins for destruction.

All this seems quite different from the spirit which Jesus manifested, or the doctrine which he taught. It seems the more strange when we find that much of this cruel work was done by the Christians, a class of people professing to be the followers of the great Peace-maker.

To these, in an especial manner, we now direct our attention. The infidel who does not accept the teachings of the Christ, has of course the right to stand aside. He may be an honest man and one to be respected in Society, but the writings of the New Testament have a more direct reference to the professor of Christianity.

It is fortunate, however, that everybody does not go to the bad at the same time. A thousand years before the advent of Christ, a man who had experienced some of the changes of life, left a testimony that has no uncertain sound.

He had shared in the honors and glory of this world, had been wonderfully blessed with the spirit of God and then most foolishly wasted it away. In his old age, however, he became more thoughtful and while the greater part of his life he denominated a vexation, he left this warning to those who were young. "Fear God and keep his commandments." A course that he had neglected to adopt, and for the neglect was made to receive the just retribution. He farther remarks that "to fear God and keep his commandments is the whole duty of man, for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." With this light and understanding at such an early age, we learn that there existed good and true witnesses.

All our deeds, good and evil, are to be brought up for judgment. Few would object to the inspection of that which was good, even if it was written upon the walls, but the evil deeds might prove objectionable. It would, indeed, be a sorry sight if every man was obliged to carry his evil deeds upon his back as did Bunyan's Pilgrim.

If the Christians are as one of the divines represented them to be, they are to be pitied. "Many of those who profess religion are weak in their morals; the taking of that which does not belong to them is becoming very common." These are Christians passing from their prayers to rob their neighbors. They are in pursuit of the god of this world. Get an education, said the father to his son, but be sure and get wealth, get it, by fair means if you can, but don't fail to get it.

Jesus gives us advice and a remedy

for all these ills. "If any man will come after me, let him deny himself and take up his cross and follow me." Of what shall he deny himself? Had not Moses demanded more or less of this same self-denial, and wherein was this requirement which Jesus made peculiar? Well, a man might deny himself of that which he knew would lead to wrong doing. The man that informed Jesus of his intention to become a Christian, professed wealth. Jesus understood the fact and informed him that in the first place he must sell his house and farm and all his stock and then give the proceeds to the poor. After this he might come and be a disciple; but the record says that the young man went away quite sorrowful.

Another man came to Jesus and this was a man given to visiting. He was of a social nature and wanted to have all his friends feel well. He informed Jesus that he would like to be a disciple, but before he settled down as a member of the order, he would like to run around among his neighbors and bid them farewell. Jesus had no sympathy with this style of dealing. It was yea, yea and nay, nay, any prevarication was evil.

The man said he wanted to be a disciple. Did he mean what he said? Jesus informed him that when a man put his hands to the plough, if he looked back, he was not fit for the kingdom of God. Instead of visiting his worldly relations and wasting away his precious moments, in that foolish way, Jesus said to him, "Go, preach the kingdom of God." Make this a matter of the first importance, and let every other consideration fall into the back ground. In this we find the plain testimony of Je-

sus Christ. It is the yea and amen of the gospel work. It makes of man a new creature; separates him from the world; establishes him upon an immovable foundation, and makes of him a self-sacrificing disciple of the Divine Teacher.

Sanitary.

RHEUMATISM AND DIET.

RHEUMATISM is, as often as not, caused by over-eating, and especially over-indulgence in meat, which is certain to cause an excess of uric acid, and render the body liable, on exposure to wet or cold, to an attack. We know that old people are proverbially liable to rheumatism. The reasons for this are not far to seek. One is that joints and ligaments are harder and stiffer, and very often contain a deposit—urate of soda. Another is that, as a rule, people up in years eat more than is necessary to support life, under the mistaken notion that they want a deal of nourishment to keep them up. I say that, on the contrary, the wear and tear of tissue is trifling compared to what it is in earlier manhood, and that far less food is required. Therefore, if an elderly person would live long, and be free of aches and pains, and be calm in mind—for that is a great desideratum—he or she must live abstemiously, more or less.

—*Cassell's Magazine.*

IMAGINATION AND DISEASE.

FEW people are aware of the power of imagination over the body. The Arabs have a legend concerning the plague and the remonstrance of a man with the destroying angel for killing one hundred thousand people with this fearful disease. The angel replied that he had only killed twenty thousand people, as he was commissioned to do—"the rest," said he, "died from fright!" Let a person imagine that some part of the body is diseased and it causes a determination of blood to that part, and if persisted in produc-

es more or less inflammation and in time degeneration! This is especially true of the throat or lungs. If a person imagines these organs are diseased he will cough or hem three times where he should once, until he actually induces a chronic disease, which might have been avoided. If so-called "Christian scientists" would confine their efforts to imaginary ailments, leaving out their theological blasphemies and nonsense and their attempts to treat all diseases as myths, they might meet a long-felt want in the healing art. Imagination has a terrible power over persons of a nervous temperament conjoined to a feeble bodily organization. Such people should especially guard themselves in this direction. It is said that even intelligent and healthy physicians in the beginning of their studies or even practice are liable to become morbid and imagine themselves victims to various ailments until experience proves that their fears are groundless. How many people will soberly tell us that they expect to die of a special disease because some of their family have passed over the river in that particular way. Of course hereditary tendencies are not to be ignored. Neither should they be exaggerated till a person induces a given dreaded disease mainly by the imaginary process. If your father or great-grandmother died from some disease that you fear, use reasonable precautions against it, and resolve and expect, by the help of Heaven, that you will die of something else when your "appointed time" shall come.

Imagination uncontrolled by the reasoning faculties is simple insanity. Some people are sane on every subject but their health. They have so dwelt on and exaggerated every morbid symptom as to have become to that extent monomaniacs. Physicians can do untold good or mischief by the way in which they deal with such patients. An intelligent doctor of divinity told the writer that many years since he had some trouble with his throat or lungs, and after awhile imagined that he was past help. He kept his room most of the time and was unable to put on his coat alone. At length he consulted a wise physician, who told him that his lungs were sound and that he was dying from fear!

He at once pulled on his overcoat, without help, went out doors and in a few days was in his usual health. Let wise consultation, self-reasoning and will power guide you instead of the ignis fatuus of a morbid imagination, that "your days may be prolonged in the land which the Lord God giveth you."

Boston Journal.

T. P. B.

IS MAN A FALLEN BEING?

GEORGE SEVERANCE.

THE doctrine of the fall of man as taught by the old scholastic divines is known more as a thing of the past than as a living dogma of the present. Since the theory of evolution has obtained the strong foothold that characterizes this view, instead of the Adamic fall, the current theory teaches that man began extremely low in the scale of being and all the way along he has gradually been rising to higher conditions.

In what I have to say in this article, I do not propose to affirm or deny the doctrine of evolution. I propose simply to inquire, "Is man a fallen being?" We know the individual can fall from a higher to a lower condition. This we see in the wrecks of humanity all around us. In passing from man to the strictly animal kingdom, it would seem as if the different grades of animals are in a more normal condition than is the human race, said to be the crowning work of God in the earthly sense. The devastating evils of sexual excesses and drunkenness, seem to be confined to the human species. In short they are most emphatically human sins. Was man created a drunkard? Is the lecherous condition of society in the gross a normal condition, or is it abnormal?

To say nothing in extenuation of man's faults, is it not a matter of most sober and serious thought that woman should devote her life to prostitution, selling her body for hire? Is there anything in animal life below the human plane that bears any comparison? Statisticians tell us there are more than twenty-thousand professional prostitutes in N. York city. Among these are many of excellent natural abilities. Were these twenty-thousand persons to parade the streets

in a body, walking two by two what a long procession they would make.

If we turn to men of high and low degree who are still baser, if anything, what shall we say of the degradation of our kind? Look at these terrible diseases that eat away the human form divine, by piece meal and what stronger proof can we have that our race is a fallen race? How could the Divine Mind have given plainer utterance to the terrible penalties of his broken laws? What means the long list of human complaints, if in part the sins of fathers and mothers are not visited on those of the third and fourth generation. What means the general prevalence of scrofulous and cancerous ailments, if the race in any tolerable degree has maintained its integrity? We have it on good authority that these maladies spring largely from syphilitic sources. Did the Author of nature in the beginning fill the human system with the seeds of these baneful diseases, or is man in a really fallen condition? If animals we eat were as badly diseased bodily as are the human kind should we not abstain from flesh eating? Causes work out their natural results; and there are natural causes for what we should all most seriously deplore. If the fault lies in ourselves does it not behoove us to understand these causes; and if possible apply the remedy.

When we come to the consumption of intoxicating drinks the figures are most startling. On the authority of the London Times the drink bill of Great Britain is annually \$627,386,375. The Christian Union by careful figuring makes the United States annual drink bill \$900,000,000 with an increase the last fiscal year in consumption of 1,600,000 gals., of distilled liquors. New York city liquor bill per annum is put at \$60,000,000 averaging \$49.70 cts., per head for its people. The money raised for religious purposes in the United States does not very much exceed this sum. Are the demands for these intoxicants the results of a primal law of our nature, or are they the effect of artificial heredity and acquirement? Is not all viciousness a perversion, not a natural outflow?

Report says in our cities it is not uncommon for milliners and sales women to treat

their lady customers. A man beastly drunk! Can we conceive of a condition more degrading? Even women sometimes become intoxicated. Can these allegations be true! Man the lord of this lower creation, can it be he is thus debased? What myriads can in truth repeat, "We are diseased from the crown of the head to the sole of the feet there is no soundness in us." Looking at the world as moralists, we can but exclaim, "Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

If morally and physically mankind are as highly progressed as anti-supernaturalists maintain the proof should be palpable to all. The facts of human history are not flattering to our pride and vanity. We need restoring or re-instating to a condition superior to our present state. There is an ample field for the saviors and redeemers of the sinful and degraded. One of our inspirational poets very aptly diagnosis the sinsick condition of our boasted humanity.

"O WORLD! somewhat I have to say to thee
O sin sick, heart sick, soul sick, love sick world!
So ailing art thou both in part and particle,
That solid truth thy stomach ill digests."
So. Roylton, VI.

A HEAVENLY TRANSITION.

ANNA WHITE.

The close of a long, useful and eventful life.

At Mt. Lebanon, Col. Co., N. Y., on the evening of December 31st. at 15 minutes past eight o'clock, our beloved Mother in Israel, Eldress Mary Antoinette Doolittle, of North Family, passed peacefully and painlessly to her beautiful spirit home the angels had prepared for her. She was 76 years of age the 8th of September 1886.

Very few, if any, have passed beyond the confines of earth bearing with them such sterling traits of character as were

exemplified in the life of our dear Mother.

As a natural woman she was endowed with remarkable faculties, and possessed qualities well adapted to the important and responsible station, which during her life, she was ordained to occupy.

Blest with a strong and robust constitution, with physical endurance almost without limit, she met the stern realities of life unflinchingly, and no circumstance could deter her when, and where-soever duty called. For nearly fifty years she bore a heavy burden in both temporal and spiritual things; indeed her whole life was devoted to the holy cause she so courageously espoused in early youth.

In temporal matters, prudence and economy were always considered. She thought to "use the things of this world righteously as not abusing them." When away from home she was particularly conscientious and self-denying, many times walking miles and going without needed food to save extra expense, nor for anything personal claimed a single dollar, feeling that she had no right to use for selfish purposes, the consecrated property held by her in trust.

As a spiritual Guide and Instructor where could be found her equal? In our home she shone as a bright beacon light, and many are the feet she has turned from the broad paths of sin, and led step by step up the highway of holiness, tenderly feeding them with the bread and waters of life.

The testimony of the Gospel of Christ she maintained regardless of the approval or disapproval of the people. Just and true in all her dealings with souls; discreet and cautious lest she should hurt the oil and the wine, she held with

loving embrace while chastening with her words, and after the rod, would anoint with healing balm.

But ah! to the designedly wicked and rebellious, she was like a flaming herald of truth, whose fire could not be quenched until through baptism, confession and repentance they became subjected and united to the gift of God. When weighed in the balance of justice and truth she will not be found wanting.

For nearly a quarter of a century the writer has been a close associate with Eldress Antoinette, and can testify from acquaintance and experience to the truth honor and glory of her life, as set forth in the above brief sketch. Her many dear children "rise up and call her blessed," and with numerous friends sadly mourn the absence of her visible presence from their midst.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the barren than the children of the married woman, saith the Lord."

Mt. Lebanon, N. Y.

REMINISCENCES OF MY SHAKER CHILDHOOD.

WINTER.

"LET not ambition mock their useful toil
Their homely joys and destiny obscure."

WHEN at length winter had fairly set in we began our regular work and were soon as happy as when we had more time for play.

At first I was taught to knit and so many were the pairs of socks we knit that sometimes I used to wonder in a childish way where they all went to for to my mind we furnished enough to supply all the world including Central Africa and Farther India. The weary work however, did me much good for I learned that time and patience which is said to make the mulberry tree into silk,

would also make the sheep's coat into comfortable socks, and also that this same patience was a virtue which I sadly needed and I seemed in a fair way to attain to it.

Now, although the cold must have been intense I can't remember that I ever suffered from it, for there was such life giving power in the crisp air that sent the warm blood dancing through my veins, and why should not my feet dance too. At any rate they did trip over the smooth crust which formed over the top of the snow, as did many others besides mine.

Who among us can forget the glorious slides we used to have on the sparkling surface before breakfast under the morning stars; and such exciting races where the victor won instead of the laurel wreath, roses, whose brilliancy outrivalled any that ever grew on bushes.

We would sometimes meet with mishaps the worst of which was the running into a wall a sled loaded with little ones, and even then there was but one nose turned wrong, and that has long since come so straight that if the owner follows it she will never be found in crooked ways. So where's the harm?

As I grew a little older I was taught to weave shaker bonnets which was a task I delighted in, for the stir and motion of the loom suited me much better than the continuous knitting. Here I could exercise my fancy in color somewhat, and that always gave me pleasure. Table mats and trimming engaged much of the time, and the knitting hour then seemed more like rest than work, for it came only in the evening.

Such good home meetings we used to have and how full of good resolutions we were, and the inclement weather without seemed to draw us together. Every one of my companions are as clear in my memory as though we had met within the year.

One face that I used to see more than the others, for we faced each other as we worked, comes up before me as I write. The mirthful twinkle in the eyes is an ever present memory when I think of those by-gone days.

Though seemingly merry, careless girls we were gaining for ourselves golden grains to store for future use, and many a time and oft

they have been like water to the thirsty soul.

I remember that I used to form good resolutions and when I found myself in danger would flee rather than succumb as I feared I might do, and so doing discovered that "Discretion was the better part of valor."

I have tender memories and grateful affection toward all who were thus associated with me then and my recollections retain nothing but hearty kindness and earnest regard. And in the years that have intervened I have found strength to withstand and grace to overcome through their wise counsel.

Winter. What cared we for it; had we not warm homes and warmer hearts that protected us from wintry weather without and foes within? Toward all such I shall always feel,

Pleasant memories softly stealing
Echoing thoughts of former years,
Faces of the past revealing
Bathed in memory's silent tears.

Anna P. Carll.

Providence, R. I.

Ayer, Mass., Nov. 1886.

DEAR CHILDREN:—Our good Enfield brother has given you rich and valuable advice. To this I will add a few words.

"Order is Heaven's first law." It is wisely written, "Have a place for everything, and everything in its place." We hear it said, "Where there is no order, there is no God."

Having the privilege, at one time, in a short call, of looking upon your pleasant faces, in your own beautiful home, I thought I would send this to you. You may rest assured, dear children, that nothing can so greatly enhance your happiness, as well as that of others, like this beautiful gift. It is a bright, guiding star, at whatever post of labor you may be called. In possession of this, I will insure success in all your efforts.

While I make all due allowance for others who have not been blessed, like myself, in the days of childhood, I rejoice that I learned obedience. Nothing will so beautify the soul for time and eternity as obedience in righteousness.

Your sister,

Martha A. Carr.

From the Little Children.

WINTER is here again with its snow and ice, I would like it if I did not get so cold. I like spring best. I love to see the trees budding and the flowers blooming and the pretty green grass. In the spring I love to go down on the cliffs and see the wild flowers and watch the waterfalls. In the fall the leaves on the cliffs are very pretty so many colors together. When I stand upon the cliffs I can see the river, it looks like it was standing still, yet I know it is running as fast as it can into another river which runs to the ocean. The dear Manifestos come every month and we girls like to read them, we find some pretty verses which we memorize. We all want it to come another year.

Alice Montgomery, age 8 yrs.

Pleasant Hill, Ky.

MANNERS AT TABLE.

THE face and hands should be washed and the hair should be brushed and combed nicely. We should eat with our fork and use our knives to prepare our food. We should not gaze at other people when they are eating. We should bend slightly forward. When we take our chairs, we should move them as quietly as possible. We should take soup from the side of the spoon. When any one meets with an accident it is impolite and unkind to laugh or gaze at them. We should not fill a cup more than two thirds full. We should not drink out of the saucer. Before and after taking our food we should ask, with a thankful heart, the blessing of our heavenly Father.

Jennie L. White.

RABBITS.

THE rabbit is a beautiful little creature with long ears and soft fur. They are very timid and are startled at the first sound. They look like the woodchuck in some ways but are smaller. They make their hole underground and it is so deep that you cannot get them out. There are different kinds of rabbits. There are the wild rabbits and tame ones. I like the wild ones best because

they look so pretty running about so wild and free. I always thought that animals were much happier when they were free as God made them than they would be if they were caught and tamed. Rabbits are of various colors, black, white, red and gray. I think the white rabbits are the prettiest. The white rabbits have pink eyes and the rest have gray ones. Wild rabbits are good to eat. I have had some two or three times and I thought them very nice. The rabbit is like the hare but is much smaller and has shorter legs and ears.

Lizzie Shepard.

[The following article was copied from a blackboard in one of our district schools. It was dictated by as many pupils as it has sentences, and written upon the board by one of the teachers. It was a very pleasant and commendable exercise.]

TREES.

THERE are several kinds of trees. Trees are valuable for lumber and some for fruits. The mountain ash has little red berries. They grow in clusters. There is another which is called the aspen tree. The leaves are always in motion. The evergreen stays green all the year round. The red maple has red blossoms. There are three kinds of maple. The red maple, the rock maple and the white maple. Maple trees are very useful. We get sap from the maple tree, and boil it down to sugar. Without trees our home would not be as beautiful as it is now.

THE RIVER OF LIGHT.

LOUIS HORTON.

"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." Psalm, xxiii., 4.

I've heard it called by a different name,

This river so deep and wide,
And voices that over its waters came,
Were lost in a whirling tide.

'Twas the River of Death; and a boatman
With sorrow and grief and fear— [pale,
And the worn out theme of an old, old tale,
Rehearsed 'mid floods of tears.

But times have changed and the dark cold
Throws off its mantle of night. [stream
From shore to shore like a beautiful dream,
Behold a River of Light.

And white robed souls in radiant throngs,
Across bright waters sail,
While shouts of joy and heavenly songs
Are borne on the balmy gale.

These have walked through the shadowy vale,
That spans our River of Light,
Singing loud Hozanna's, Hail. all Hail!
O Land of pure delight.

* * * * *

The "boatman" now is an angel fair,
And waits by the "gates ajar,"
To show the pilgrim entering there,
Where heavenly mansions are.

E. Somerville, Mass.

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January. Contents: Seven New Governors; Mass., Penn., S. C., N. J., Tenn., and Del., Illustrated. The Outer and the Inner Man; Familiar talks with our Young Readers; Pa Hagfjellen; On the High Mountains; Colorado Canyons; Evolution and Religion; A Hundred Years Ago; The Face in Diagnosis; Erysipelas, or St. Anthony's Fire; Poisoning the Blood; Woollen Clothing; Relations of Sanitary Science to the Profession; A dangerous drug; Notes in Science and Industry; Poetry, Wisdom, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. \$2 pr. year.

HALL'S JOURNAL OF HEALTH. January, Contents: The New Year; The Electric Light; Doctors Disagree; Oxygen, Its agency in Therapeutics; God and the Robin; Electricity; Care of the Teeth; How to retain Health; etc. Office 206 Broadway, N. Y. \$1 pr. year.

HERALD OF HEALTH. January. Contents: Health Habits of H. M. Stanley, the Explorer; Malaria, Its prevention; Woman and the Household; Mothers and the Nursery; Health Inventions; Questions and Answers, etc., etc. Herald of Health Co. 13 Laight St. N. Y. \$1 a year.

The wonderful popularity attained by Hood's Calendar last year, will be repeated by Hood's Household Calendar-Almanac for 1887, just published. A happier combination of calendar and almanac, of beauty and utility, of art and advertising, has seldom been produced. The lovely child's head lithographed in many delicate colors, will be welcome anywhere, while the pad is a wonder of condensed, useful information. Copies may be obtained of the druggists, or by sending six cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, during forty years, is, beyond all question, the leading paper relating to science, mechanics and inventions published on this continent. Each weekly issue presents the latest scientific topics in an interesting and reliable manner, accompanied with engravings prepared expressly to demonstrate the subjects. The SCIENTIFIC AMERICAN is invaluable to every person desiring to keep pace with the inventions and discoveries of the day.

The Columbia Bicycle Calendar for 1887.

THE Columbia Bicycle Calendar for '87, just issued by the Pope Manufacturing Co., of Boston, is a truly artistic and elegant work in chromo-lithography and the letterpress. Each day of the year appears upon a separate slip with a quotation pertaining to 'cycling from leading publications and prominent personages. The notable 'cycling events are given; and concise opinions of the highest medical authorities; words from practical wheelmen, including clergymen and other professional gentlemen; the rights of 'cyclers upon the roads; general wheeling statistics; the benefits of tricycling for ladies; extracts from 'cycling poems; and much information interesting alike to the 'cyclist and to the general reader. In fact it is in miniature a virtual encyclopedia upon this universally utilized modern steed. The calendar proper is mounted upon a back of heavy board, upon which is exquisitely executed in oil color effect, by G. H. Buck, of New York, an allegorical scene representing the earth resting among the clouds, with Thomas Stevens, in heroic size, mounted upon his Columbia bicycle, circum-bicycling the globe. The atmospheric lights and shades of sunlight and moonshine are charmingly vivid, yet artistically toned and softened. A smaller portion of the board is devoted to a picture of a mounted lady tricyclist, speeding over a pleasant country road. As a work of convenient art, the Columbia Calendar is worthy of a place in office, library or parlor.

THE PRAYER OF THE PRESIDENT. Address Geo. E. Littlefield, 67 Cornhill, Boston, and enclose five two-cent stamps.

Deaths.

Eliza Davis, at Poland, Me., Nov. 21, 1886. Age 73 yrs.

Eldress Antoinette, Doolittle at North Family, Mt. Lebanon, N. Y. Dec. 31, 1886. Age 76 yrs. 3 mo. 23 days.

Sarah Gould, at Shaker Village, N. H., Jan. 4th 1887. Age 73 yrs. 9 mo. and 16 days.

Harriet Clapp, at Kent, Ohio, Jan. 4th 1887. Age 73 yrs. 7 mo. and 28 days.